

like mortals, who are worthy of
worship, like two

Adityas.¹

6. The invigorating oblation has
been offered, like
the Soroa-juice expressed by the
sounding stones:²
do you bestow food upon the pious ;
great riches upon
those who praise you; bestow food
also upon those
whp praise you.

. (LXXXVII.)

The deities are the MARUTS; the *Riski* is
EVAYAMARUT, of
the race of ATHI ; the metre is *Atijagati*.

1. May the voice-born praises of
EVAYAMARUT
reach you, VISHNU, attended by the
MARUTS :³ (may
they reach) the strong, the
adorable, the brilliantly-
adorned, the vigorous, praise-loving,
cloud-scattering,
quick-moving company of the
MARUTS.

2. EvAYAmRUT glorifies those who
are manifested
with the great (!NDRA), who
appear spontaneously
and speedily with the knowledge
(that the sacrifice is
prepared) : your strength in action,
MARUTS, is not to
be resisted, (though (jualified)
by (your) infinite
liberality : you are immoveable as
mountains.

3. EVAYAMARUT glorifies with
praise those who,
(coming) brilliant and happy from
the vast heaven,
hear (his invocation) ; in whose
dwelling there is no

¹ *Anseva*: *ansa* is the name of one of the
twelve *Adityas*,
here put in the dual, *ansd iva*, for any two.

² *Ghritam na putam adribhih* : mention of the
stones restricts
the sense *tfgkritam* to the *Soma* effusion.

³ *Vishnave Marutvate* : *vishnave* is considered
by the scho-
liast as the adjective to the pervading, *vydpldya*,
that is, *Indra*,
of whom *Mantvat* is a usual designation : he
admits, however,
as an alternative, *Vislnave vd*, or to *Fiihnu*; also
Sdma-Veda,

J. 462.